December 8
1927

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR

ESTABLISHED IN 1840

*"Be wise in the days of your probation; strip yourselves of all uncleanness; ask not, that ye may consume it on your lusts, but ask with a firmness unshaken, that ye will yield to no temptation, but that ye will serve the true and living God."* MORMON 9: 28.

No. 49, Vol. 89 Thursday, December 8, 1927 Price One Penny

## SALVATION FOR THE DEAD*

ELDER JOSEPH FIELDING SMITH

THE THIRD ARTICLE OF FAITH of the Church of Jesus Christ of Latter-day Saints is as follows: "We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel." The fourth Article names the first principles and ordinances to be "First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost."

These principles and ordinances are the stepping stones into the kingdom of God; obedience to them is required of all men of accountability, or who are responsible for their own acts and who desire salvation. I shall not discuss them, for they have been clearly and ably presented recently in talks over the radio. My purpose is to discuss the universal application of these principles.

. . . .

When the Saviour said to Nicodemus "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" He did not confine His remarks to those who were living. It must be true of the man who lived in the days of Adam or Noah or Abraham, as well as of the man who lived in the day of Christ's ministry or who has lived since. We know from the word of the Lord that the same

*From an address delivered over Radio Station K S L, Salt Lake City, Utah, U.S.A., Sunday evening, August 21st, 1927.

principles that are required of men now were required of men before the birth of Christ. Latter-day Saints are fortunate in having the word of the Lord presenting greater light on the doctrines and procedure of the Church anciently than can be obtained from a study of the Bible. For instance, the Lord revealed that Adam was baptized in water for the remission of his sins, and received the gift of the Holy Ghost. These principles he was commanded to teach to his children.

. . . .

The principles of the Gospel having general application and being required of all generations, naturally brings before us the question: What becomes of those who die without the opportunity of hearing and accepting the Gospel? The justice and mercy of the Lord is admitted by all who profess faith in God; yet the Church of Jesus Christ of Latter-day Saints is the only church that holds out hope for those who have died without the opportunity of embracing the Gospel in this mortal life. No other church teaches the doctrine of salvation for the dead, based on obedience to the principles of the Gospel as that obedience may be given in the spirit-world. Could we justly make the claim that the Lord is no respecter of persons, and deals out equitably justice and mercy to all, if the dead who had no opportunity to embrace His everlasting truth, who never heard of Jesus Christ, were barred from the privilege of participating in the blessings of salvation on equal terms with those who received the message in mortality, and that simply because the dead were unfortunate in living at a time and place where the message could not reach them?

### GOSPEL REQUIREMENTS APPLY TO ALL

Obedience to the Gospel being essential and demanded of all who enter the kingdom, and the mercy and justice of the Lord being perfect, we must conclude, as a matter of common sense, that the Lord has provided means whereby this message of salvation will reach all, no matter in what age they lived. The plan of salvation would be imperfect if this were not the case. It is an astonishing fact that in all the Christian churches, except the Church of Jesus Christ of Latter-day Saints, there is no teaching of the doctrine of salvation for those who died without the opportunity of hearing the Gospel. Prayers for the dead and the burning of candles do not meet the requirements of the gospel law. There must be obedience to the principles and ordinances of the Gospel by those who are dead as well as by the living, and the vicarious work must be performed for the dead by the living.

In this connection I recall the story told by Motley in his *Rise of the Dutch Republic*. When Christianity was taken to the tribes of Europe, Radbod, a Frisian chief, was apparently con-

verted and ready for baptism. Just before the ceremony was to be performed a singular thought crossed his mind, and he asked the priest: "Where are my dead forefathers at present?" The priest very unwisely and ignorantly replied: "In hell with all other unbelievers." "Mighty well," said the heathen chieftain, "then will I rather feast with my ancestors in the halls of Woden than with your little starveling band of Christians in heaven."

What else had the church of that day to offer for the dead? What have those who profess Christianity to offer to-day? Ask yourselves the question and let it come home to you. Which was right, the priest with nothing better to give, or the heathen chieftain? Who would think the kingdom of God to be a very desirable place if those whom they loved were barred forever from salvation because they in this mortal life had never heard the Gospel? Thousands upon thousands have died without repentance and remission of sins simply because they never heard the plan of salvation, and yet they were in all respects just as worthy as you and I. The justice of God will not bar them from His kingdom just because they never heard the gospel message; but the same conformance to the principles and obedience to law will be required of them as the Lord requires of the living. This is both just and reasonable; it is also scriptural.

### THE LORD'S PROVISION

On January 21st, 1836, Joseph Smith received the following revelation: "All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts."

What a wonderful ray of light is here thrown on the question of man's redemption! If Joseph Smith had made no other contribution to the world than to restore this divine truth, it would have stamped him as one of the greatest benefactors of the race.

One very significant thing in this revelation to be remembered is the fact that the Lord did not say that all who are dead are entitled to these blessings in the celestial kingdom if they hear the Gospel in the spirit-world, but all who would have received the Gospel had they been given the opportunity in this mortal life. The privilege of exaltation is not held out to those who have had the opportunity to receive Christ and obey His truth and who have refused to do so. The justice of the Lord is manifest in the right He grants to all men to hear the plan of salvation and receive it. Some have that privilege in this life; if they obey the Gospel, well and good; if they reject it, then in the spirit-world the same

opportunities with the same fulness do not come to them. If they die without that opportunity in this life, it will reach them in the world of spirits and there be declared to them, and if they are willing to accept, it is counted unto them just the same as if they had embraced the Gospel in mortality. In this way justice is meted out to every man, and all are placed on an equality before the bar of God.

The modern world knew nothing of this doctrine until the Lord made it known to Joseph Smith, and yet it is taught in the Bible in a manner that proves that it was well understood in ancient times. There are passages in the Old Testament that touch on this doctrine, but these passages speak of the practice of the doctrine as being in the future, or after the coming of Christ. In fact, there was no work done for the dead until after Christ was crucified and went to the spirit-world and there prepared the way by declaring good tidings to the spirits in prison. After His resurrection He introduced the vicarious work for the dead, and it was practised in the Primitive Christian Church.

### THE DOCTRINE WAS ANCIENTLY TAUGHT

Isaiah, chapter forty-two, refers to the time when Christ would open the blind eyes and bring out the prisoners from the prison, and them that sit in darkness out of the prison house. On another occasion, chapter sixty-one, he said: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Many Bible commentators, referring to these passages, have missed the mark. It was not of those who suffer in earthly dungeons that Isaiah wrote, but of the spirits in prison who were to be visited and released through the power of the resurrection and their acceptance of the Gospel of Jesus Christ.

Our Saviour, in what was perhaps His first public discourse, took the book of Isaiah as He taught in the synagogue in Nazareth, read these words from Isaiah and said: "This day is this scripture fulfilled in your ears." Later He made the startling declaration that His mission was not to be confined to the living, but that He was also to visit the dead. His words are recorded in the fifth chapter of John as follows: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." How strange it is that men will interpret this to mean a visit to those who are dead in trespasses and sins. The people to whom He was speaking apparently did not understand Him, so, in order to make His meaning perfectly clear, the Lord continued: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they

that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

How can there be any misunderstanding of words so clearly spoken? The Saviour meant just what He said, that the spirits of the dead should hear His voice and the message of the Gospel. We are fortunate in having the testimony of the chief Apostle, who declared that Christ did as He said He would do. Peter, in his First Epistle, chapter three, declares that Christ visited the spirits in prison, and confirms Isaiah wherein he says that liberty would be declared to the captives, and the opening of the prison to them that are bound.

The visit of Christ to the spirits in prison was not made in vengeance, to show them that He had power to triumph over the grave, while they, who died without the remission of their sins, should remain in that condition of punishment forever. He took the glorious message of the Gospel and proclaimed it to the dead with the promise that they, if they would obey it, should partake of its blessings. Peter further says in the fourth chapter of the same Epistle: "Who shall give account to him that is ready to judge the quick and the dead. For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." So we discover that the carrying of the Gospel to the dead, and the requirement made of them that they shall repent and endeavour to live according to God in righteousness, is a gospel doctrine positively stated in the Bible. The Saviour holds out hope to the dead in the statement that some sins may be forgiven after death. "And whosoever speaketh a word against the Son of man, it shall be forgiven him," He said, "but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

### LIMITATIONS OF THE SPIRIT

As I have pointed out, since it is necessary for all who enter the kingdom of God to comply with the ordinances of the Gospel, it must be necessary for the dead to conform to this plan. If a man cannot enter the kingdom of God without baptism, then the dead must be baptized. But how can they be baptized in water for the remission of their sins? It is easy to understand how they in person could believe in Christ, and even obtain the spirit of repentance; but water is an element of this world, and how could spirits be baptized in it, or receive the laying on of hands for the gift of the Holy Ghost? The only way it can be done is vicariously, someone who is living acting as a substitute for the dead.

But, says one, this cannot be; it is impossible for one man to stand for another. The answer to this is: The whole system of Christianity is based on vicarious work, One without blemish and

without sin standing for all as the Redeemer. You answer that this is granted in the case of Jesus Christ, for He is God; but it cannot be granted in the case of man for man. What of the commandments given by the Lord to Moses in the case of the sin offerings and of the scapegoat for Israel? On the head of the goat Aaron placed his hands and confessed over it all the iniquity of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and then sent it away "by the hand of a fit man into the wilderness." And the goat bore upon him all their iniquities into the wilderness "unto the land not inhabited." If this was done then is it beyond the power of the Lord to permit a man now to act as proxy for the man who is dead and unable to help himself in person?

The ordinances evidently were performed by the Primitive Christian Saints for their dead, for Paul uses the doctrine of baptism for the dead as an argument for the resurrection when he says to the Corinthian Saints: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour?"

In perfect agreement with this Bible teaching is the word of the Lord revealed to Joseph Smith pertaining to the vicarious work. Eventually every soul shall be reached and have the Gospel presented to him. Again I say, if in this life a man does not have the opportunity to hear and obey the truth, he will hear it in the spirit-world, and if there he is willing to accept it with all his heart, it will be accounted the same to him as if he had received it in mortal life. For this reason the Lord prepared the way by which the necessary ordinances may be performed by the living for the dead.

### WORDS FROM MALACHI—ELIJAH'S MISSION

On the night of September 21st, 1823, an angel from the presence of the Lord appeared to Joseph Smith and instructed him. The angel quoted the last verses of the prophecy of Malachi, but with a slight difference from the Bible version, as follows:

> Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.
>
> And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming.

Elijah came on April 3rd, 1836, to Joseph Smith and Oliver Cowdery, in fulfilment of this promise, and gave them the keys of his Priesthood, and said to them that by this event they should know that the great and dreadful day of the Lord was near, even at the door. What was the nature of this restoration?

It was the conferring upon men in this dispensation of the sealing power of the Priesthood by which all things are bound in heaven as well as on earth. It gave the authority to Joseph Smith to perform in the Temple of God all the ordinances essential to salvation for both the living and the dead. Through the power of this Priesthood which Elijah bestowed husband and wife may be sealed, or married, for eternity; children may be sealed to their parents for eternity; thus the family is made eternal, and death does not separate the members. This is the great principle that will save the world from utter destruction. Vicariously the dead may obtain the blessings of the Gospel—baptism, confirmation, ordination, and the higher blessings, which are sealed upon them in the Temple of the Lord by virtue of the authority restored by Elijah. Through the restoration of these keys the work of the Lord is fully inaugurated before the coming of Jesus Christ in glory.

Who are the fathers spoken of by Malachi, and who are the children? The fathers are our dead ancestors who died without the privilege of receiving the Gospel, but who received the promise that the time would come when that privilege would be granted them. The children are those now living who are preparing genealogical data and who are performing the vicarious ordinances in the Temples.

### SINCE THE COMING OF ELIJAH

Incontrovertible evidence that this interpretation of Malachi's prophecy is correct is shown in the fact that previous to the year 1836, when the keys were bestowed by Elijah, there was scarcely any genealogical research being made—the hearts of the children had not turned to their fathers—but immediately after 1836 men began to turn their attention towards their dead. The following year Great Britain adopted measures for the preservation in duplicate of the records of the dead.

This may appear a little thing, but it is significant. In the year 1844 the New England Historical and Genealogical Society was organized in Boston. This was the first genealogical organization of the kind in the world. In 1869 the New York Genealogical and Biographical Society was incorporated in New York. Other societies of this kind have been organized since 1844, until to-day they are found in many of the states in this country and by hundreds throughout the world. Thousands of men and women are deeply interested and are devoting their time and means to the gathering and compiling of the records of the dead. Why? Because their hearts have turned towards their fathers. In several of the states in our fair land laws have been passed providing for the compiling of the vital records of all the towns from their beginning to the year 1850.

(*Continued on page 782*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, DECEMBER 8, 1927

## EDITORIAL

# FOR THE LIVING AND THE DEAD

Salvation for the dead is an essential part of the divine plan that the Eternal Father in His supreme wisdom and boundless beneficence has provided, that all mankind, by yielding obedience to the requirements thereof, may be united into one family as sons and daughters of God, and progress eternally.

To one who hears of the doctrine for the first time, the salvation of those who have died without knowledge of the prescribed ordinances of the Gospel—salvation facilitated through the vicarious work of their living descendants who have complied with those ordinances themselves—at first carries an element of strangeness. The reason is easy to find. Having been in a state of apostasy for many centuries so far as divine guidance and authorization are concerned, so-called Christian sects no longer teach the doctrine of ordinance work for the dead—indeed, they do not even hold as necessary for the living the first principles and ordinances of the Gospel set forth by the Saviour, notwithstanding His definite affirmation. That vicarious work for the dead had place in the divine plan formerly as now is attested by the Bible and by practices of the former-day Saints.

Many of the uninformed have thought that ordinance work in Temples is exclusively for those who have lived and died, but such is in nowise the case. Temple ordinances distinctively pertain to the living, and for that reason must be administered by those in mortality for those who have passed beyond without being privileged to personally comply with the requirements.

Having embraced the Gospel, many become imbued with the spirit of genealogical work, and, being eager to actively engage therein, hasten to Zion and to the Temples of the Lord without proper preparation. To their serious disappointment the less thoughtful find much needed that they might have obtained before leaving the land of their birth. The Lord's house is a house of order and within it nothing that is of haphazard character is acceptable. Vital data are necessary; and, before the saving ordinances of the Gospel can be administered for those who once trod the earth, relationship must be determined, date and place of birth, of marriage, of death, and other significant facts must be definitely recorded—in short, the one for whom the service is to be done must be identified.

The work is one of magnitude; the necessary instructions are

many; those who contemplate collecting genealogical data for use in the Temples as a basis for the administration of the essential ordinances in behalf of their dead ancestors should gather complete facts and seek advice before departing from the home-land where such information is to be found.

There are some who subordinate all other requirements of the Gospel to the doctrine of salvation for the dead. Others there are who attach little importance thereto. Let those of the first class be reminded that the doctrine in question is co-eternal with all other principles of the infinite plan, and that the one should receive attention, but not to the neglect of the others. The living have important place in the scheme of God as well as the dead. To say that one principle of the Gospel is preeminent would be to maintain that one particular link in an endless chain is all-important. The Gospel of Jesus Christ is paramount, and, as an indispensable part of it, salvation for the dead is all-important just as are all other requirements.

To those who belong to the second category let the same be said, and more. By way of reminder of a solemn reality the following words of the Prophet Joseph Smith serve well:

> This doctrine [baptism for the dead] presents in a clear light the wisdom and mercy of God, in preparing an ordinance for the salvation of the dead, being baptized by proxy, their names recorded in heaven, and they judged according to the deeds done in the body. This doctrine was the burden of the scriptures. Those Saints who neglect it, in behalf of their deceased relatives, do it at the peril of their own salvation.—*Times and Seasons*, Volume 2, page 578.

Service for the living and for the dead is the blessed privilege and bounden duty of Latter-day Saints.

The leading article in this issue, by Elder Joseph Fielding Smith of the Council of the Twelve, is heartily commended to our readers for earnest and prayerful study as to the exalted principles therein set forth, which should lead to systematic effort in the gathering of facts relating to family history.—RICHARD L. EVANS.

---

**Just Think of It!** In days of yore, when our grandfathers played at skittles, the appearance of a "Mormon" missionary in the neighbourhood was an occasion for exceeding great terror, real or imagined. The old days have gone never to return, but a Newcastle correspondent of the *Sunday Chronicle* has seen absurdity and humour in a ridiculously feeble revival of the old-time uproars. After referring to the distribution of literature announcing our Newcastle Conference, the writer continues;

"Following this distribution all sorts of wild rumours spread about the place and imaginations ran riot. One woman told me that she had seen an 'American-looking' man standing near a local greengrocer's and looking as though he was about to speak to her and her friends."

Is it possible that disappointment could have been the basis of the good woman's report?

# THE DIVINITY OF JESUS OF NAZARETH*

## "I Know That My Redeemer Liveth"

In the twenty-three lessons of this course already studied we have seen that history, scripture and authentic tradition unite in affirming that Jesus Christ was born as the Babe of Bethlehem, that He was known as the Boy of Nazareth, that He became a teacher renowned in His lifetime and down through the ages to the present as the greatest leader the world has known, that He wrought miracles beyond the power of man to explain, that He knew Himself to be the Son of the Eternal Father in body as well as in spirit, that He proclaimed Himself to be the Messiah for whom Israel waited, that He predicted His own sacrificial death and resurrection from the dead and that these prophecies were literally fulfilled, that in His disembodied state He went to the world of spirits and there began the missionary labour essential to their possible salvation, that in His resurrected state He showed Himself to mortals on both hemispheres and gave instructions pertaining to the way by which eternal life may be secured, that in these latter days He has manifested Himself to holy men, and through their instrumentality has reestablished His Church upon the earth, that He has revealed Himself on numerous occasions to prophets, seers and revelators in this age, and that He has specifically foretold, as angels have witnessed, that He will return to the earth in person to reign as King of kings and Lord of lords.

To regard Him only as a man, howsoever gifted and intelligent, to conceive of Him as a human personality and nothing more, is to deny holy scripture in its entirety. To reject Jesus of Nazareth as the Christ, the Messiah, the foreordained Redeemer and Saviour of the race, the veritable Son of the Eternal Father, is to deny the existence of God.

We have seen that the Apostles of old reverently confessed and proclaimed their individual knowledge that He was indeed the Son of God; and furthermore we have seen that even unembodied demons acknowledged Him as the Christ, and that the pure in heart, the earnest seekers after truth, have known and know to-day that His name is the only name under heaven by which mankind may be saved. Refer to Matthew 16: 16; John 6: 69, and to references given in the lesson published in the *Star* of May 19th.

The knowledge that Jesus is indeed the Christ is an individual possession. Books, study, argument and logical deductions may assist in the quest for this saving knowledge, but of themselves they are inadequate. The most they can do is to put the investi-

*This article is for use in the course of study of the Relief Societies on the second meeting night in December.

gator on inquiry and aid him in his search. Individual testimony and personal assurance spring up in the heart as does pure and holy love independent of and superior to all studied demonstrations. The conviction that Jesus is indeed the Saviour of the race, and that salvation is to be obtained only through individual allegiance and obedience to the laws of the Gospel established by Him, is a gift from the Father, bestowed upon those only who, through humility, repentance, faith and prayer, are worthy to receive it; but liberally imparted to every soul fit to receive.

When the Jews once questioned the divine source of our Lord's wisdom and power, He gave them a simple rule, embodying a principle of self-evident truth, as He spoke of the commission He had received from the Father, in this way: "Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." See John 7: 16, 17. Could any test be simpler or more just? It applies to you and me to-day. If we would know for ourselves as to the divinity of Jesus, let each of us faithfully keep His commandments by complying with the laws of the Gospel and receiving its ordinances. Thereby we shall come into the blessed possession of that saving knowledge as an individual gift from God.

Eternal life is often spoken of in scripture as the ultimate goal of our existence, the greatest gift from God to man. The spirit is immortal, and therefore eternal in its nature. Obviously then, eternal life in the scriptural usage of the term means more than a continuation of our existence as individuals; it means the capacitiy or power of never-ending progression, advancement throughout eternity.

The divine purpose and desire is set forth in the words of the Lord God to Moses: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."—Pearl of Great Price, Moses 1: 39.

As to the individual knowledge, without which man can not attain this supreme blessing, we have the words of the Saviour, uttered in the fervour of His High-Priestly prayer on the night of His betrayal: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17: 3.

No man can reach the presence of the Eternal Father, that is to say, none can attain the status of eternal life, except by compliance with the conditions and laws laid down in the Gospel of Jesus Christ. To this effect has the Lord Jesus spoken in the present dispensation: "I am the Lord thy God; and I give unto you this commandment—that no man shall come unto the Father but by me or by my word, which is my law, saith the Lord."—Doctrine and Covenants 131: 12.

An individual testimony, amounting to sure knowledge that Jesus Christ is the Lord Omnipotent, the Son of God and the Saviour of men, is immeasurably superior to the knowledge of the learned; it is in fact the choice gift of God to His children in the flesh.

As we open our hearts to that knowledge, and live to receive it, it shall fill our souls and develop within us a love that is divine. We are commanded to love the Lord our God; and as He loves us the holy affection is mutual and reciprocal. *Be not ashamed to confess your love.* Then shall you be able to say with righteous exaltation: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth."—Job 19: 25.

SUMMARY

1. This series of lessons has demonstrated that Jesus was and is divine. Summarize the evidence.

2. The ancient Apostles testified to a personal knowledge of the fact. How did they obtain that testimony? What is meant by a "testimony" in this sense?

3. Jesus stated a way by which individual knowledge concerning Himself and His teachings may be obtained. What is it?

4. Unto Moses the Lord God told what constitutes His work and glory. Quote the passage in full.

5. Eternal life is specified as the greatest of all the gifts of God. See Doctrine and Covenants 14: 7. What is it? How is it to be secured?

6. Frankly give your individual testimony as to *The Divinity of Jesus of Nazareth.*

---

## THE BRISTOL CONFERENCE

THE SEMI-ANNUAL CONFERENCE of the Bristol District was held at Kingsley Hall, Bristol, on Sunday, November 27th. President James E. Talmage and Sister May Booth Talmage, from Mission headquarters, were in attendance, as were President Carl E. Brown and the nine Traveling Elders of the District. President Nathaniel E. Parry and Elders Noble L. Chambers and Archibald J. Anderson had traveled from the Welsh District to be present at the conference, also.

In the morning session the scripturally attested fact that God revealed in centuries past life-giving principles identical with those given to the restored Church, which now sheds its light and showers its blessings upon those who will accept its message of life, was demonstrated through carefully-prepared essays given by members of the Branch Sunday Schools, who developed the theme "The Gospel in All Ages." Following this program the Mission President discoursed upon the Book of Mormon, showing that its coming forth was an accomplishment of ages, and that it is rapidly gaining recognition from educated men of the world.

Elder Reese R. Parker bore humble testimony to the divinity of the work in which he is engaged as a missionary. Constant and diligent effort in the work of the Church is essential to the perfecting of the soul, stated Elder Spencer A. Harris. Elder A. Wesley Davis dealt with the organization of Christ's Church to-day, showing that it is the same as was that of the Primitive Church. Elder Frank S. Cragun spoke upon prayer, bearing testimony that God does hear and answer the humble supplications of His children. Our testimonies of the Gospel grow and become strengthened as we voice them and are called upon to defend them, was the substance of remarks by Elder Noble L. Chambers. Elder Ernest A. Hall stated that as a man thinketh, so is he, and to ignore this fact is to lose the opportunity of rising to a higher plane of living and thinking. Sister Talmage emphasized the opportunities that the Gospel provides for women, many of whom are accomplishing great good in Relief Society work and in other church activities.

In the afternoon gathering President Carl E. Brown read a statistical report covering District activities for the preceding six months, which revealed among other facts that the Traveling Elders have devoted considerably more time to missionary endeavour for the period mentioned than for the previous period of like duration. Hours of tracting have numbered 1,796, and 2,077 hours have been devoted to visiting investigators; 4,802 gospel conversations have been engaged in; and 32,000 tracts, 1,377 pamphlets, 13 copies of the Book of Mormon and 50 other books have been distributed. In his following remarks President Brown cited scripture in proving that the Gospel enjoyed by man in ages past has verily been restored to earth in this day.

The most profitable labour in which men may engage is the bringing of their fellows to a knowledge of the Gospel of the Master, was the key-note of Elder Archibald J. Anderson's remarks. Elder Alma C. Tranter sounded warning to those who fight against the work of the Lord and against His servants engaged therein, admonishing all who are so doing to turn from their course lest they provoke the anger of God upon them. True faith leading to good works will bring salvation, while empty belief is of no avail, was among the truths set forth by Elder Franklin J. Newman. Elder Francis A. Rainsdon advised all seekers after truth to be circumspect in their search, not letting the prejudice of the world influence their decisions, that they may find shelter within the fold of Christ.

The Mission President continued his subject of the forenoon, referring to the Book of Mormon as tangible evidence of the genuineness of the revelations given to Joseph Smith.

The evening meeting opened with marked enthusiasm. President Nathaniel E. Parry was the first speaker and demonstrated that the fruits of truth are being shown in the lives of Latter-

day Saints. Following the customary sustaining of the General Authorities of the Church and Mission officers Elder James H. Cantwell testified that the gospel principles in the restored Church are the same as those taught by the Saviour in the meridian of time. Sister Talmage advised practical application of the M. I. A. slogan, and urged all to become better acquainted with the Book of Mormon.

The honourable release of President Carl E. Brown, who has presided over the Bristol District for more than a year, and the appointment of Elder Alma C. Tranter to succeed Elder Brown as President, was announced by President Talmage, who, in his concluding address, further spoke on the Book of Mormon, proclaiming it to be the word of God, and supporting the claim by reviewing archæological evidences and citing Biblical prophecies.

Meetings of workers in the auxiliary organizations and of the missionaries were held on the day of the conference. Liberal reports of the proceedings were given place in the *Western Daily Press* and the *Evening Times and Echo.*

JAMES H. CANTWELL, District Clerk

## SALVATION FOR THE DEAD

(*Concluded from page 775*)

Speaking of this work, Mr. Franklin P. Rice, a leading genealogist of Massachusetts, said in a letter I received from him in 1904: "Thirty-five years ago [that would be about the year 1869] the interest in such matters was mainly antiquarian, and the few examples in print in this line had been inspired from that standpoint. Genealogical research was not the powerful factor it is to-day."

I quote Mr. Rice, who is not a member of the Church of Jesus Christ of Latter-day Saints, that his statement may confirm what I have said. Any man may investigate the matter and he will reach the same conclusion.

There is more than mere coincidence in the fact that after Joseph Smith and Oliver Cowdery announced to the world that Elijah had come with his Priesthood, as Malachi said he would, that people in this land and in foreign lands commenced to search in a systematic way and compile records of the dead. Why did they not begin this work before instead of after 1836? The answer is that it required the restoration of the authority to unlock the door, and then the inspiration of the Lord was poured out upon the people.

In conclusion let me say that this doctrine of giving an equal chance to the dead to hear and receive the truth, wherein they were denied that privilege while living, is one of the grandest,

most reasonable and soul-satisfying doctrines ever revealed to man. I would that all men might ponder over it and then, obtaining the spirit, seek to bless their dead by making it possible for the ordinances of the Gospel to be performed for them in the Temples of the Lord. By this means we may help to save those who have gone before, and in our limited way become saviours to many people. How great shall be the satisfaction of the man and the woman who have performed those ordinances for their dead when they stand in the presence of their dead and see their joy and hear their expressions of gratitude.

I testify that this doctrine is true, in the name of Jesus Christ. Amen.

## FROM THE MISSION FIELD

**Releases and Departures:** The following missionaries have been honourably released and have departed for their homes in America aboard the boats and on the dates specified: Elder Melvin H. Archibald, who has laboured in the Hull and Scottish Districts, Elder Carl E. Brown of the Bristol District and Elder Frank J. Larson, of the Hull and Newcastle Districts, aboard the *Olympic* from Southampton on November 30th; Elder Alma A. Timpson, who has spent his entire mission-period in the Hull District, aboard the *President Roosevelt* from Cherbourg on December 3rd.

**Releases and Appointments:** Elder Carl E. Brown, who has laboured for more than two years in the Bristol District, during more than a year of which time he has served as President, has been honourably released, and Elder Alma C. Tranter, transferred from the Leeds District, has been appointed to succeed Elder Brown as President of the Bristol District.

Elder Harold A. Candland, who has laboured for more than two years in the London District, over which he has efficiently and faithfully presided for about fifteen months, has been honourably released. Elder Clinton L. Mills, transferred from the Sheffield District, has been appointed to succeed Elder Candland as President of the London District.

**Doings in the Districts:** *Hull*—The missionaries of the Hull District convened under the direction of President Richard D. Hooper on November 25th, at Hull. Gratifying reports of past endeavours were given and plans made for winter activities.

*Leeds*—A baptismal service was held at the Feversham Street Baths, Bradford, on November 23rd. Four persons were baptized by President Elmer O. Zollinger and later confirmed by President

Zollinger and Elders Alma C. Tranter, Morris D. Ogden and H. Gardell Jacobson. Elders Ogden and Jacobson spoke upon the meaning and importance of baptism and the gift of the Holy Ghost. The missionaries of the District gathered at Halifax on Thanksgiving Day, November 24th. A missionary meeting and feasting and singing were each given place on the gladsome occasion.

---

**Branch Conferences:** Of the Blackburn Branch, Liverpool District, on November 20th. "The Auxiliary Organizations of the Church" was the topic of discussion in the afternoon meeting. Representative speakers from the several organizations briefly related the history and work of the auxiliaries. Discourses were given by President David M. Kennedy and Elders William F. Forsey, Zenas W. Bennett and A. Faron Spackman. An interesting account of the conference appeared in the *Northern Daily Telegraph*.

Of the Oldham Branch, Manchester District, on November 20th. "Latter-day Revelation" was the central thought around which the program of the Sunday School Classes was developed. The speakers were President Kenneth A. Nielson and Elders J. Rulon Doxey, Golden W. Stewart and Melvin L. Condie. The *Oldham Evening Chronicle* recorded the proceedings in a most favourable manner, giving synopses of the morning program and of the District President's evening address.

---

## DEATH

STANDLEY—Sister Kezia Standley of the Grimsby Branch, Hull District, died on November 25th at the age of forty-nine. Sister Standley had been a faithful member of the Church since her baptism twenty-six years ago. Funeral services were held at the family residence under the direction of President Richard D. Hooper on November 26th. President Hooper and Elder Rulon D. Barnes were the speakers; the former dedicated the grave.

---

CONTENTS

Salvation for the Dead ... ... 769
Editorial:
For the Living and the Dead 776
The Divinity of Jesus of Nazareth ... ... ... ... 778
The Bristol Conference... ... 780
From the Mission Field ... ... 782

---

EDITED, PRINTED AND PUBLISHED BY JAMES E. TALMAGE, 295 EDGE LANE
LIVERPOOL
FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN